THE

PLEASING COMPANION.

BEING A

CHOICE COLLECTION

OF THE MOST APPROVED

TALES, &c.

SELECTED FROM THE BEST AUTHORS.

CONTAINING,

1. The Way to Wealth, by Dr. Franklin.
2. Select Thoughts.
3. The Senſible African, a Moral Tale.
4. The Baſket-Maker, a Peruvian Tale.
5. Ingratitude Puniſhed, an Eaſtern Tale.
6. The Dutiful Son, a Pathetic Tale.
7. The Comical Revenge, a Droll Story.
8. The Viſion of Almet, an Eaſtern Story.
9. No Life pleaſing to God, that is not Uſeful to Man.
10. The Art of Growing Rich, an Inſtructive Tale.

Example draws, where Precept fails,
And Sermons are leſs read than Tales.

LONDON:

PRINTED BY J. DAVENPORT,

And ſold by C. SHEPPARD, at his Book and Print Warehouſe, No. 74, Little Britain.

1797.

[PRICE— —PENCE.]

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PLEASING COMPANION.

THE WAY TO WEALTH.

Spare not, nor ſpend too much; be this thy care,
Spare but to ſpend, and only ſpend to ſpare.

RANDOLPH.

COURTEOUS READER,

I HAVE heard, that nothing gives an author ſo great pleaſure, as to find his works reſpectfully quoted by ſo many learned authors. This pleaſure I have ſeldom enjoyed; for though I have been, if I may ſay it without vanity, an eminent Author (of Almanacks) annually now a full quarter of a century, my brother Authors in the ſame way, for what reaſon I know not, have ever been very ſparing in their applauſes, and no other author has taken the leaſt notice of me; ſo that did not my writings produce me ſome ſolid pudding, the great deficiency of praiſe would have quite diſcouraged me.

I concluded at length, that the people were the beſt judges of my merit, for they

buy my works; and beſides, in my rambles, where I am not perſonally known, I have frequently heard one or other of my adages repeated, with, *as poor Richard ſays*, at the end of it: This gave me ſome ſatisfaction, as it ſhewed not only that my inſtructions were regarded, but diſcovered likewiſe ſome reſpect for my authority; and I own, that to encourage the practice of remembering and repeating thoſe wiſe ſentences, I have ſometimes quoted myſelf with great gravity.

Judge then how much I muſt have been gratified by an accident I am going to relate to you. I ſtopt my horſe lately where a great number of people were collected at a vendue of merchant goods. The hour of ſale not being come, they were converſing on the buſineſs of the times, and one of the company called to a plain clean old man, with white locks, 'Pray, Father *Abraham*, what think you of the times? Will not theſe heavy taxes quite ruin the country? How ſhall we be able to pay them? What would you adviſe us to?' Father *Abraham* ſtood up and replied, 'If you would have my advice, I will give it you in ſhort; for a

word to the wiſe is enough, and many words will not fill a buſhel, *as poor Richard ſays.*' They joined in deſiring him to ſpeak his mind, and then gathering round him, he proceeded as follows:

'Friends,' ſays he, 'and neighbours the taxes are indeed very heavy, and if thoſe laid on by Government were the only ones we had to pay, we might more eaſily diſcharge them; but we have many others, and much more grievous to ſome of us. We are taxed twice as much by our idleneſs, three times as much by our pride, and four times as much by our folly; and from theſe taxes the commiſſioners cannot eaſe or deliver us, by allowing any abatement. However, let us hearken to good advice, and ſomething may be done for us. "God helps them that helps themſelves," *as poor Richard ſays*, in his Almanack for 1733.

'It would be thought a hard government that ſhould tax its people one-tenth part of their time, to be employed in its ſervice: but idleneſs taxes many of us much more, if we reckon all that is ſpent in abſolute ſloth, or in doing of nothing, with that which is ſpent in idle employ-

ments or amuſements, that amount to nothing. Sloth, by bringing on diſeaſes, abſolutely ſhortens life. "Sloth, like ruſt, conſumes faſter than labour wears, while the uſed key is always bright," *as poor Richard ſays.* But doſt thou love life, then do not ſquander time, for this is the ſtuff life is made for, *as poor Richard ſays.* How much more than is neceſſary do we ſpend in ſleep! forgetting that, "the ſleeping fox catches no poultry, and that there will be ſleeping enough in the grave," *as poor Richard ſays.* "If time be of all things the moſt precious, waſting time muſt be, *as poor Richard ſays*, the greateſt prodigality;" ſince, as he elſewhere tells us, "Loſt time is never found again; and what we call time enough, always proves little enough:" Let us then up and be doing, and doing to the purpoſe; ſo by diligence ſhall we do more with leſs perplexity. "Sloth makes all things difficult, but induſtry eaſy, *as poor Richard ſays*; and he that riſeth late, muſt trot all day, and ſhall ſcarce overtake his buſineſs at night. While lazineſs travels ſo ſlowly, that poverty ſoon overtakes him," *as we read in*

poor Richard, who adds, " drive thy buſineſs, let not that drive thee; and

Early to bed, and early to riſe,
Makes a man healthy, wealthy, and wiſe."

So that what ſignifies wiſhing and hoping for better times? We may make theſe times better if we beſtir ourſelves. " Induſtry needs not wiſh, *as poor Richard ſays*; and he that lives upon hope, will die faſting. There are no gains without pains; " then help hands, for I have no lands," or if I have, they are ſmartly taxed. And, *as poor Richard likewiſe obſerves*, " He that hath a trade hath an eſtate; and he that hath a calling hath an office of profit and honour; but then the trade muſt be worked at, and the calling well followed, or neither the eſtate or the office will enable us to pay our taxes." If we are induſtrious, we ſhall never ſtarve; for, *as poor Richard ſays*, " At the working man's houſe, hunger looks in, but dares not enter." Nor will the bailiff or conſtable enter; for " Induſtry pays debts, while deſpair increaſeth them," *ſays poor Richard*. What though you have found no treaſure, nor has any rich relation left you a legacy,

"Diligence is the mother of good luck," *as poor Richard ſays*, and God giveth all things to induſtry.

"Then plow deep, while ſluggards ſleep,
And you ſhall have corn to ſell and to keep,"

ſays poor Dick. Work while it is called to-day, for you know not how much you may be hindered to-morrow, which makes *poor Richard ſay*, "One to-day is worth two to-morrows;" and farther, "Have you ſomewhat do to-morrow, do it to-day." If you were a ſervant, would you not be aſhamed a good maſter ſhould catch you idle? Are you then your own maſter, "and not aſhamed to catch yourſelf idle," *as poor Dick ſays*. When there is ſo much to be done for yourſelf, your family, your country, and your gracious king, be up by peep of day; "Let not the ſun look down and ſay, inglorious here he lies." Handle you tools without mittins; "remember that the cat in gloves catches no mice," *as poor Dick ſays*. 'Tis true, there is much to be done, and perhaps you are weak-handed, but ſtick to it ſteadily, and you will ſee great effects, for "Conſtant dropping wears away ſtones, and by diligence and

patience the mouſe eat into the cable; and little ſtrokes fell great oaks," *as poor Richard ſays* in his Almanack, the year I cannot juſt now remember.

'Methinks I hear ſome of you ſay, Muſt a man afford himſelf no leiſure! I will tell thee, my friend, what *poor Richard ſays*, "Employ thy time well, if thou meaneſt to gain leiſure; and ſince thou art not ſure of a minute, throw not away an hour." Leiſure time is doing ſomething uſeful; this leiſure the diligent man will obtain, but the lazy man never; ſo that, as *poor Richard ſays*, "A life of leiſure and a life of lazineſs are two things." Do you imagine that ſloth will afford you more comfort than labour? No, for as *poor Richard ſays*, "Trouble ſprings from idleneſs, and grievous toil from needleſs eaſe. Many without labour, would live by their wits only, but they break for want of ſtock." Whereas induſtry gives comfort, and plenty, and reſpect: "Fly pleaſures, and they will follow you. The diligent ſpinner has a large ſhift; and now I have a ſheep and a cow, every body bids me good-morrow;" all which is well ſaid by *poor Richard*.

But with our induſtry we muſt likewiſe be ſteady, ſettled, and careful, and overſee our own affairs with our own eyes, and not truſt too much to others; for, *poor Richard ſays*,

I never ſaw an oft removed tree,
Nor yet an oft removed family,
That throve ſo well as thoſe that ſettled be."

And again, "Three removes are as bad as a fire;" and again, "Keep thy ſhop and thy ſhop will keep thee;" and again, "If you would have your buſineſs done, go; if not, ſend;" and again,

"He that by the plow would thrive,
Himſelf muſt either hold or drive."

And again, "The eye of a maſter will do more work than both his hands;" and again, "Not to overſee workmen, is to leave them your purſe open." Truſting too much to others care is the ruin of many; for, as the Almanack ſays, "In the affairs of this world, men are ſaved, not by faith, but by the want of it; but a man's own care is profitable:" for, *ſaith poor Dick*, "Learning is to the ſtudious, and riches to the careful, as well as power to the bold, and heaven to the virtuous." And further, "If you would have a faith-

ful ſervant, and one that you like, ſerve yourſelf." And again, he adviſeth to circumſpection and care, even in the ſmalleſt matters, becauſe, ſometimes, "A little neglect may breed great miſchief; adding, for want of a nail the ſhoe was loſt; for want of a ſhoe the horſe was loſt; and for want of a horſe the rider was loſt," being overtaken and ſlain by the enemy; all for want of care about a horſe-ſhoe nail.

'So much for induſtry, my friends, and attention to one's own buſineſs; but to theſe we muſt add frugality, if we would make our induſtry more certainly ſucceſsful. A man may, if he knows not how to ſave as he gets, keep his noſe all his life at the grindſtone, and die not worth a groat at the laſt. "A fat kitchen makes a lean will," *as poor Richard ſays*; and,

"Many eſtates are ſpent in the getting,
Since women for tea forſook ſpinning and knitting,
And men for punch forſook hewing and ſplitting."

"If you would be wealthy," ſays he, in another Almanack, "think of ſaving as well as getting: the *Indies* have not made *Spain* rich, becauſe her outgoes are

greater than her incomes." Away then with your expenſive follies, and you will not have ſo much cauſe to complain of hard times, heavy taxes and chargeable families; for, as *poor Dick ſays*,

"Women and wine, game and deceit,
Make the wealth ſmall, and the wants great."

And farther, "What maintains one vice, would bring up two children." You may think, perhaps, that a little tea, or a little punch now and then, diet a little more coſtly, cloaths a little finer, and a little entertainment now and then, can be no great matter; but remember what *poor Richard ſays*, "Many a little makes a mickle:" and farther, beware of little expences; a ſmall leak will ſink a great ſhip;" and again, "Who dainties love, ſhall beggars prove;" and moreover, "Fools make feaſts, and wiſe men eat them."

'Here you are all got together at this vendue of finery and nicknacks. You call them goods, but if you do not take care, they will prove evils to ſome of you. You expect they will be ſold cheap, and perhaps they may for leſs than they coſt; but if you have no occaſion for them,

they muſt be dear to you. Remember what *poor Richard ſays*, " Buy what thou haſt no need of, and 'ere long thou ſhalt ſell thy neceſſaries." And again, " At a great pennyworth pauſe a while :" He means, that perhaps the cheapneſs is apparently only, and not real : or the bargain, by ſtraitening thee in thy buſineſs, may do thee more harm than good. For in another place he ſays, " Many have been ruined by buying good pennyworths." Again, *poor Richard ſays*, " 'Tis fooliſh to lay out money in the purchaſe of repentance ;" and yet this folly is practiſed every day at vendues, for want of minding the Almanack.— " Wiſe men," as *poor Dick ſays*, " learn by others harms, fools ſcarcely by their own ; but *felix quem faciunt aliena pericula cautum.*" Many a one, for the ſake of finery on the back, have gone with a hungry belly, and half-ſtarved their families ; " Silks and ſatins, ſcarlets and velvets," as *poor Richard ſays*, " put out the kitchen fire." Theſe are not the neceſſaries of life ; they can be ſcarcely called the conveniencies, and yet, only becauſe they look pretty, how many want to have

them? The artificial wants of mankind thus become more numerous than the natural; and, as *poor Dick ſays*, "For one poor perſon, there are an hundred indigent." By theſe, and other extravagancies, the genteel are reduced to poverty, and forced to borrow of thoſe whom they formerly deſpiſed, but who, thro' induſtry and frugality, have maintained their ſtanding: in which caſe it appears plainly, that "A plowman on his legs is higher than a gentleman on his knees," as *poor Richard ſays*. Perhaps they have had a ſmall eſtate left them, which they knew not the getting of; they think, "It is day, and will never be night; that a little to be ſpent out of ſo much is not worth minding;" "A child and a fool," as *poor Richard ſays*, imagine twenty ſhillings and twenty years can never be ſpent; but, always taking out of the meal tub, and never putting in, ſoon comes to the bottom;" then, as *poor Dick ſays*, "When the well is dry, they know the worth of water." But this they might have known before, if they had taken his advice: "If you would know the value of money, go and try to borrow ſome; for he that goes

a-borrowing goes a-ſorrowing ;" and indeed ſo does he that lends to ſuch people, when he goes to get it again. *Poor Dick* farther adviſes, and ſays,

" Fond pride in dreſs is ſure a very curſe :
'Ere fancy you conſult,—conſult your purſe."

And again, " Pride is as loud a beggar as want, and a great deal more ſaucy." When you have bought one fine thing, you muſt buy ten more, that your appearance may be all of a piece ; but *poor Dick ſays*, " It is eaſier to ſuppreſs the firſt deſire, than to ſatisfy all that follow it. And that it is as truly folly for the poor to ape the rich, as the frog to ſwell, in order to equal the ox.

" Great eſtates may venture more,
But little boats ſhould keep near ſhore."

" It is, however, a folly ſoon puniſhed; for pride, that dines on vanity, ſups on contempt," as *poor Richard ſays*. And in another place, " Pride breakfaſted with plenty, dined with poverty, and ſupped with infamy." And after all, for what uſe is the pride of appearance, for which ſo much is riſked, ſo much is ſuffered ? It cannot promote health, or eaſe pain; it

makes no increaſe of merit in the perſon, it creates envy, it haſtens misfortunes.

" What is a butterfly? At beſt
He's but a caterpillar dreſt;
The gaudy fop's his picture juſt."

'But what madneſs muſt it be to run in debt for theſe ſuperfluities! We are offered, by the terms of this vendue, ſix months credit; and that perhaps has induced ſome of us to attend to it, becauſe we cannot ſpare the ready money, and hope now to be fine without it. But, ah! think what you do when you run in debt; you give to another power over your liberty. If you cannot pay at the time, you will be aſhamed to ſee your creditor; you will be in fear when you ſpeak to him; you will make poor, pitiful, ſneaking excuſes, and by degrees come to loſe your veracity, and ſink into baſe downright lying; for, as *poor Richard ſays*, " The ſecond vice is lying, the firſt is running in debt." And again, to the ſame purpoſe, " Lying rides upon debt's back." Whereas, a free-born *Engliſhman* ought not to be aſhamed or afraid to ſee or ſpeak to any man living. But poverty often deprives a man of all ſpirit and vir-

tue; "It is hard for an empty bag to ſtand upright," as *poor Richard ſays.*— What would you think of that prince, or that government, who would iſſue an edict forbidding you to dreſs like a gentleman, or a gentlewoman, on pain of impriſonment or ſervitude? Would you not ſay, that you are free, have a right to dreſs as you pleaſe, and that ſuch an edict would be a breach of your privileges, and ſuch a government, tyrannical? And yet you are about to put yourſelves under that tyranny when you run in debt for ſuch a dreſs! Your creditor has authority, at his pleaſure, to deprive you of your liberty, by confining you in jail for life, or by ſelling you for a ſervant, if you ſhould not be able to pay him. When you have got your bargain, you may, perhaps, think little of payment; but "Creditors," as *poor Dick tells us*, "have better memories then debtors;" and in another place ſays, "Creditors are a ſuperſtitious ſect, great obſervers of ſet days and times." The day comes round before you are aware, and the demand is made before you are prepared to ſatisfy it. Or if you bear your debt in mind, the

term, which at firſt ſeemed ſo long, will, as it leſſons, appear extremely ſhort.—Time will ſeem to have added wings to his heels as well as ſhoulders. "Thoſe have a ſhort *Lent*," *ſaith poor Richard*, who owe money to be paid at *Eaſter*."—Then ſince, as he ſays, "The borrower is a ſlave to the lender, and the debtor to the creditor," diſdain the chain; preſerve your freedom; and maintain your independency: be induſtrious and free; be frugal and free. At preſent, perhaps, you may think yourſelf in thriving circumſtances, and that you can bear a little extravagance without injury; but,

"For age and want, ſave while you may;
No morning ſun laſts a whole day."

As poor Richard ſays.—Gain may be temporary and uncertain, but ever while you live, expence is conſtant and certain; and "'tis eaſier to build two chimnies, than to keep one in fuel, *as poor Richard ſays.* So rather go to bed ſupperleſs then riſe in debt."

"Get what you can, and what's got fairly, hold;
'Tis the ſtone that will turn all your lead into gold."

As poor Richard ſays.—And when you have got the philoſopher's ſtone, ſure you

will no longer complain of bad times, or difficulty of paying taxes.

'This doctrine, my friends, is reaſon and wiſdom; but after all, do not depend too much upon your own induſtry, and frugality, and prudence, though excellent things, for they may all be blaſted without the bleſſing of heaven; and therefore aſk that bleſſing humbly, and be not uncharitable to thoſe that at preſent ſeem to want it, but comfort and help them.—Remember *Job* ſuffered and was afterwards proſperous.

'And now to conclude, "Experience keeps a dear ſchool, but fools will learn in no other, and ſcarce in that; for it is true, we may give advice, but we cannot give conduct," *as poor Richard ſays:*—However, remember this, "They that will not be counſelled, cannot be helped," as *poor Richard truly ſays:* And farther, "That if you will not hear reaſon, ſhe will ſurely rap your knuckles."

Thus the old gentleman ended his harangue. The people heard it, and approved the doctrine; but immediately practiſed the contrary, juſt as if it had been a common ſermon: for the vendue

opened, and they began to buy extravagantly, notwithſtanding all his cautions, and their own fear of taxes. I found the good man had thoroughly ſtudied my Almanacks, and digeſted all I had dropt on theſe topics during the courſe of five-and-twenty years. The frequent mention he made of me muſt have tired any one elſe, but my vanity was wonderfully delighted with it, though I was conſcious that not a tenth part of the wiſdom was my own which he aſcribed to me, but rather the gleanings I had made of the ſenſe of all ages and nations. However, I reſolved to be the better for the echo of it; and though I had at firſt determined to buy ſtuff for a new coat, I went away, reſolving to wear the old one a little longer. Reader, if thou wilt do the ſame, thy profit will be as great as mine.

I am, as ever,

Thine to ſerve thee,

RICHARD SANDERS.

JULY 7, 1757.

SELECT THOUGHTS.

FEW take care to live *well*, but many to live *long*; though it is in every body's power to do the former, but in no man's power to do the latter.

The firſt requiſite in converſation is truth; the ſecond, ſenſe; the third, good-humour; and the fourth, wit.

Slanderers are like flies; they paſs over the good parts of a man, and indulge on his ſores.

Keen glances of cenſure proceed generally from a dark involved temper, like flaſhes of lightning from a gloomy ſky.

Thoſe who blow the coals of other's ſtrife, may chance to have the ſparks fly in their own faces.

Words are like arrows, and ſhould not be ſhot at random.

The poor are ſeldomer ſick for want of food, than the rich are by exceſs of it.

A good conſcience is to the ſoul, what health is to the body.

If we do not flatter ourſelves, flattery from others would have no effect.

Thoſe that are of opinion that money will do every thing, may be reaſonably ſuſpected to do every thing for money.

Content is natural wealth, and luxury is artificial poverty.

A liar is a coward to man, and a bravo to his God.

King *Henry* the Fourth, of *France* (to recommend affability and good nature) uſed to ſay, that one drop of honey attracted more flies than a ſpoonful of vinegar.

It is eaſier to praiſe people into virtue, than rail them out of vice.

A ſure way to pleaſe in company, is to ſeem pleaſed with your company.

Politeneſs conſiſts in being eaſy yourſelf, and making others ſo.

We may be as good as we pleaſe, if we pleaſe to be good.

None are ſo *empty*, as thoſe who are *full* of themſelves.

Deſpiſe not advice even of the meaneſt: The cackling of geeſe preſerved the *Roman* ſtate.

A knave may gain more than an honeſt man for a day; but the honeſt man will gain more than the knave in the year.

Ill habits are eaſier conquered to-day than to-morrow.

If the coat be ever ſo fine that a fool wears, it is ſtill but a fool's coat.

Deſpiſe not an enemy though ever ſo weak; but conſider that the lion may periſh by the puncture of an aſp.

In courts and cities we are entertained with the works of *men*, in the country with the works of *God:* One is the province of *art*, the other of *nature*.

They worſhip God *beſt*, who reſemble him *moſt*.

Paſſions are the gales of life; and it is our part to take care they do not riſe into a tempeſt.

To be angry is to revenge the faults of others upon ourſelves.

Point not at the faults of others with a foul finger.

If the devil catches a man idle, he generally ſets him to work.

When men grow virtuous in their old age, they only make a ſacrifice to God of the devil's leavings.

The careſſes of bad men reſemble the fawning of a greyhound, while he ſhews his love, fouls you with his paws.

Envy is a certain acknowledgment of ſuperiority in the perſon envied :—Of all vices, it is the meaneſt :—And the breaſt of the envious man ever contains a hell.

Some perſons are ſo very *obliging* that they never *oblige*.

A malignant praiſe has always been the moſt ſucceſsful vehicle to inſinuate ſlander, as poiſon is never more arfully conveyed than in perfume.

[*Part of an Epitaph.*] What I poſſeſſed is left to others; what I gave to the poor remains with me.

Wiſdom's beſt ſchool is *Adverſity* :—*Proſperity* was painted by the Antients like a harlot, quite blind, on the brink of a frightful precipice.

Procraſtination is the thief of time.

Induſtry is the *True Philoſopher's Stone.*

THE SENSIBLE AFRICAN.

IN the moſt flouriſhing period of the reign of *Lewis the Fourteenth*, two *Negro* youths, the ſons of a prince, being brought to the *French* court, the king

appointed a Jeſuit to inſtruct them in letters, and in the *Chriſtian* religion; and gave, to each of them, a commiſſion in his Guards.

The elder, who was remarkable for his candour and ingenuity, made great improvements; more particularly in the doctrines of religion. A brutal officer, upon ſome diſpute, inſulted him with a blow. The gallant youth never ſo much as offered to reſent it.

A perſon, who was his friend, took an opportunity to talk with him that evening, alone, upon his behaviour; which, he told him, was too tame, eſpecially in a ſoldier. Is there then, ſaid the young *African*, one revelation for ſoldiers, and another for merchants and gownmen? The good father, to whom I owe all my knowledge, has earneſtly inculcated forgiveneſs of injuries to me; aſſuring me, that a *Chriſtian* was by no means to retaliate abuſes of any kind: the good father, replied his friend, may fit you for a monaſtery, by his leſſons; but never for the army, and the rules of a court. In a word, continued he, if you do not call the colonel to an account, you will be

branded with the infamy of cowardice, and have your commiſſion taken from you. I would fain, anſwered the young man, act conſiſtently in every thing; but ſince you preſs me, with that regard to my honour, which I have always ſhewn, I will wipe off ſo foul a ſtain; though I muſt own, I gloried in it before. Immediately upon this, he deſired his friend to go from him, and appoint the aggreſſor, to meet him early in the morning. Accordingly, they met, and fought; and the brave youth diſarmed his adverſary, and forced him to aſk his pardon publicly.

This done, the next day he threw up his commiſſion; and deſired the king's leave to return to his father. At parting, he embraced his brother, and his friend, with tears in his eyes, ſaying; "He did not imagine the *Chriſtians* had been ſuch unaccountable people; and that he could not apprehend their faith was of any uſe to them, if it did not influence their practice. In my country, we think it no diſhonor to act according to the principles of our religion."

THE BASKET-MAKER.

Worth makes the man, and want of wit the fellow,
The reſt is all but leather and prunella. POPE.

IN the midſt of that vaſt ocean, commonly called the *South-Sea*, lie the iſlands of *Solomon*. In the center of thoſe lies one not only diſtant from the reſt, which are immenſely ſcattered round it, but alſo larger beyond proportion. An anceſtor of the Prince, who now reigns abſolute in this central iſland, has, thro' a long deſcent of ages, entailed the name of *Solomon's Iſlands* on the whole, by the effect of that wiſdom wherewith he poliſhed the manners of his people.

A deſcendant of one of the great men of this happy iſland, becoming a gentleman to ſo improved a degree as to deſpiſe the good qualities which had originally ennobled his family, thought of nothing but how to ſupport and diſtinguiſh his dignity by the pride of an ignorant mind,

and a diſpoſition abandoned to pleaſure. He had a houſe on the ſea ſide, where he ſpent great part of his time in hunting and fiſhing: but found himſelf at a loſs in purſuit of thoſe important diverſions, by means of a long ſlip of marſh land, overgrown with high reeds, that lay between his houſe and the ſea. Reſolving, at length, that it became not a man of his quality to ſubmit to reſtraints in his pleaſures, for the eaſe and convenience of an obſtinate mechanic; and having often endeavoured, in vain, to buy out the owner, who was an honeſt poor baſket-maker, and whoſe livelihood depended on working up the flags of thoſe reeds, in a manner peculiar to himſelf, the Gentleman took advantage of a very high wind, and commanded his ſervants to burn down the barrier.

The Baſket-maker, who ſaw himſelf undone, complained of the oppreſſion in terms more ſuited to his ſenſe of the injury, than the reſpect due to the rank of the offender: And the reward this imprudence procured him, was the additional injuſtice of blows and reproaches, and all kinds of inſult and indignity.

There was but one way to a remedy, and he took it. For going to the capital, with the marks of his hard uſage upon him, he threw himſelf at the feet of the King, and procured a citation for his oppreſſor's appearance; who, confeſſing the charge, proceeded to juſtify his behaviour by the poor man's unmindfulneſs of the ſubmiſſion due from the vulgar to gentlemen of rank and diſtinction.

But pray, replied the King, what diſtinction of rank had the grandfather of your father, when, being a cleaver of wood in the palace of my anceſtors, he was raiſed from among thoſe vulgar you ſpeak of with ſuch contempt, in reward of an inſtance he gave of his courage and loyalty in defence of his maſter? Yet his diſtinction was nobler than your's: It was the diſtinction of the ſoul, not of birth; the ſuperiority of worth, not of fortune! I am ſorry I have a Gentleman in my kingdom, who is baſe enough to be ignorant, that eaſe and diſtinction of fortune were beſtowed on him but to this end, that, being at reſt from all cares of providing for himſelf, he might apply his

heart, head, and hand, for the public advantage of others.

Here the King, diſcontinuing his ſpeech, fixed an eye of indignation on a ſullen reſentment of mein which he obſerved in the haughty offender, who muttered out his diſlike the encouragement this way of thinking muſt give to the commonalty, who, he ſaid, were to be conſidered as perſons of no conſequence, in compariſon of men who were born to be honoured. Where reflection is wanting, replied the King, with a ſmile of diſdain, men muſt find their defects in the pain of their ſufferings. *Yanhuma*, added he, turning to a Captain of his gallies, ſtrip the injured and the injurer; and, conveying them to one of the moſt barbarous and remoteſt of the iſlands, ſet them aſhore in the night, and leave them both to their fortune.

The place in which they were landed was a marſh; under cover of thoſe flags the Gentleman was in hopes to conceal himſelf, and give the ſlip to his companion, whom he thought it a diſgrace to be found with: But the lights in the galley having given an alarm to the ſava-

ges, a conſiderable body of them came down, and diſcovered, in the morning, the two ſtrangers in their hiding-place. Setting up a diſmal yell, they ſurrounded them; and advancing nearer and nearer with a kind of clubs, ſeemed determined to diſpatch them, without ſenſe of hoſpitality or mercy.

Here the Gentleman began to diſcover, that the ſuperiority of his blood was imaginary: For, between the conſciouſneſs of ſhame and cold, under the nakedneſs he had never been uſed to; a fear of the event from the fierceneſs of the ſavages' approach, and the want of an idea whereby to ſoften or divert their aſperity, he fell behind the poor ſharer of his calamity; and with an unſinewed, apprehenſive unmanly ſneakingneſs of mien, gave up the poſt of honour, and made a leader of the very man whom he had thought it a diſgrace to conſider as a companion.

The Baſket-maker, on the contrary, to whom the poverty of his condition had made nakedneſs habitual; to whom a life of pain and mortification, repreſented death as not dreadful; and whoſe remembrance of his ſkill in the arts of which

theſe ſavages were ignorant, gave him hopes of becoming ſafe, from demonſtrating that he ſhould be uſeful, moved with bolder and more open freedom; and, having plucked a handful of the flags, ſat down without emotion, and making ſigns that he would ſhew them ſomething worthy of their attention, fell to work with ſmiles and noddings; while the ſavages drew near, and gazed with expectation of the conſequence.

It was not long before he had wreathed a kind of coronet, of pretty wormanſhip; and riſing with reſpect and fearfulneſs, approached the ſavage who appeared the chief, and placed it gently on his head; whoſe figure under this new ornament, ſo charmed and ſtruck his followers, that they threw down all their clubs, and formed a dance of welcome and congratulation round the author of ſo prized a favour.

There was not one but ſhewed the marks of his impatience to be made as fine as his captain; ſo the poor Baſket-maker had his hands full of employment. And the ſavages obſerving one quite idle, while the other was ſo buſy in their ſervice, took up arms in behalf of natural

juſtice, and began to lay on arguments in favour of their purpoſe.

The Baſket-maker's pity now effaced the remembrance of his ſufferings: So he aroſe and reſcued his oppreſſor, by making ſigns that he was ignorant of the art; but might, if they thought fit, be uſefully employed in waiting on the work, and fetching flags to his ſupply, as faſt as he ſhould want them.

This propoſition luckily fell in with a deſire the ſavages expreſſed to keep themſelves at leiſure, that they might crowd round, and mark the progreſs of a work they took ſuch pleaſure in. They left the Gentleman therefore to his duty in the Baſket-maker's ſervice; and conſidered him, from that time forward, as one who was and ought to be treated as inferior to their benefactor.

Men, wives, and children, from all corners of the iſland, came in droves, for coronets: And, ſetting the Gentleman to work to gather boughs and poles, made a fine hut to lodge the Baſket-maker: And brought down daily from the country, ſuch proviſions as they lived upon themſelves; taking care to offer the ima-

gined ſervant nothing, till his maſter had done eating.

Three months reflection in this mortified condition, gave a new and juſt turn to our Gentleman's improved idea; inſomuch, that lying weeping and awake, one night, he thus confeſſed his ſentiments in favour of the Baſket-maker. I have been to blame, and wanted judgment to diſtinguiſh between accident and excellence. When I ſhould have meaſured Nature, I looked but to Vanity. The preference which fortune gives, is empty and imaginary: And I perceive, too late, that only things of uſe are naturally honourable. I am aſhamed, when I compare my malice, to remember your humanity: But if the gods ſhould pleaſe to call me to a repoſſeſſion of my rank and happineſs, I would divide it with you, in atonement for my juſtly puniſhed arrogance.

He promiſed, and performed his promiſe. For the King, ſoon after, ſent the captain who had landed them, with preſents to the ſavages; and ordered him to bring both back again. And it continues to this day, a cuſtom in that iſland, to degrade all Gentlemen who can-

not give a better reaſon for their pride, than that they were born to do nothing: And the word for this due puniſhment is, *Send him to the Baſket-maker.*

INGRATITUDE PUNISHED.

He that's ungrateful has no fault but one,
All other crimes may paſs for virtues in him.
YOUNG.

A Derviſe, venerable by his age, fell ill in the houſe of a woman who had been long a widow, and lived in extreme poverty in the ſuburbs of *Balſora.* He was ſo touched with the care and zeal with which ſhe had aſſiſted him, that at his departure he ſaid to her, I have remarked that you have wherewith to ſubſiſt alone, but that you have not ſubſiſtence enough to ſhare it with your only ſon, the young *Abdallah.* If you will truſt him to my care, I will endeavour to acknowledge, in his perſon, the obligations I have to you for your care of me. The good woman received this propoſal with joy; and the Derviſe departed with the young man, advertiſing

her, that they muſt perform a journey which would laſt near two years. As they travelled, he kept him in affluence, gave him excellent inſtructions, cured him of a dangerous diſeaſe with which he was attacked; in fine, he took the ſame care of him as if he had been his own ſon. *Abdallah* a hundred times teſtified his gratitude to him for his bounties; but the old man always anſwered, "My ſon, it is by actions that gratitude is proved: we ſhall ſee, in a proper time and place, whether you are ſo grateful as you pretend."

One day, as they continued their travels, they found themſelves in a ſolitary place, and the Derviſe ſaid to *Abdallah*, "My ſon, we are now at the end of our journey; I ſhall employ my prayers to obtain from Heaven, that the earth may open and make an entrance wide enough to permit thee to deſcend into a place, where thou wilt find one of the greateſt treaſures that the earth incloſes in her bowels. Haſt thou courage to deſcend into this ſubterraneous vault?" continued he. *Abdallah* ſwore to him, he might depend upon his obedience and

zeal. Then the Derviſe lighted a ſmall fire, into which he caſt a perfume; he read and prayed for ſome moments, after which the earth opened, and the Derviſe ſaid to him, "Thou may'ſt now enter, my dear *Abdallah*; remember that it is in thy power to do me a great ſervice; and that this is, perhaps, the only opportunity thou canſt ever have of teſtifying to me that thou art not ungrateful: Do not let thyſelf be dazzled by all the riches thou wilt find there; think only of ſeizing upon an iron candleſtick with twelve branches, which thou wilt find cloſe to a door, that is abſolutely neceſſary to me; come up immediately, and bring it to me." *Abdallah* promiſed every thing, and deſcended boldly into the vault. But forgetting what had been expreſsly recommended to him, whilſt he was filling his veſt and his boſom with gold and jewels, which this ſubterraneous vault incloſed in prodigious heaps, the opening by which he entered cloſed of itſelf. He had, however, preſence of mind, enough to ſeize upon the iron candleſtick, which the Derviſe had ſo ſtrongly recommended to him;

and though the ſituation he was in was very terrible, he did not abandon himſelf to deſpair; and thinking only in what manner he ſhould get out of a place which might become his grave, he apprehended that the vault had cloſed only becauſe he had not followed the order of the Derviſe; he recalled to his memory the care and goodneſs he had loaded him with; reproached himſelf with his ingratitude, and finiſhed his meditation by humbling himſelf before God. At length, after much pains and inquietude, he was fortunate enough to find a narrow paſſage which led him out of this obſcure cave; though it was not till he had followed it a conſiderable way, that he perceived a ſmall opening covered with briars and thorns, through which he returned to the light of the ſun. He looked on all ſides, to ſee if he could perceive the Derviſe, but in vain; he deſigned to deliver him the iron candleſtick he ſo much wiſhed for, and formed a deſign of quitting him, being rich enough with what he had taken out of the cavern, to live in affluence without his aſſiſtance.

Not perceiving the Derviſe, nor remembering any of the places through which he had paſſed, he went on as fortune had directed him, and was extremely aſtoniſhed to find himſelf oppoſite his mother's houſe, which he imagined he was at a great diſtance from. She immediately enquired after the holy Derviſe. *Abdallah* told her frankly what had happened to him, and the danger he had run to ſatisfy his unreaſonable deſires; he afterwards ſhewed her the riches with which he was loaded. His mother concluded, upon the ſight of them, that the Derviſe only deſigned to make trial of his courage and obedience, and that they ought to make uſe of the happineſs which fortune had preſented to them; adding, that doubtleſs ſuch was the intention of the holy Derviſe. Whilſt they contemplated upon theſe treaſures with avidity; whilſt they were dazzled with the luſtre of them, and formed a thouſand projects, in conſequence of them, they all vaniſhed away before their eyes. It was then that *Abdallah* ſincerely reproached himſelf for his ingratitude and diſobedience; and, perceiving that the iron

candleſtick had reſiſted the enchantment, or rather the juſt puniſhment which thoſe deſerve who do not execute what they promiſe, he ſaid, proſtrating himſelf,— "What has happened to me is juſt; I have loſt what I had no deſign to reſtore, and the candleſtick which I intended to deliver to the Derviſe, remains with me: It is a proof that it rightly belongs to him, and that the reſt was unjuſtly acquired." As he finiſhed theſe words, he placed the candleſtick in the midſt of their little houſe.

When the night was come, without reflecting upon it, he placed the light in the candleſtick. Immediately they ſaw a Derviſe appear, who turned round for an hour, and diſappeared, after having thrown down an aſper. This candleſtick had twelve branches. *Abdallah*, who was meditating all day upon what he had ſeen the night before, was willing to know what would happen the next night, if he put a light in each of them; he did ſo, and twelve Derviſes appeared that inſtant; they turned round alſo for an hour, and each of them threw an aſper as they diſappeared. He repeated every day the

ſame ceremony, which had always the ſame ſucceſs, but he could never make it ſucceed more than once in twenty-four hours. This trifling ſum was enough to make his mother and himſelf ſubſiſt tolerably: There was a time when they would have deſired no more to be happy: It is always dangerous for the imagination to be fixed upon the idea of riches. The ſight of what he believed he ſhould poſſeſs; the projects which he had formed for the employment of it; all theſe things had left ſuch profound traces in the mind of *Abdallah*, that nothing could efface them. Therefore, ſeeing the ſmall advantage which he drew from the candleſtick, he reſolved to carry it back to the Derviſe, in hopes that he might obtain of him the treaſures he had ſeen, or at leaſt find again the riches which had vaniſhed from their ſight, by reſtoring to him a thing for which he teſtified ſo earneſt a deſire.

He was ſo fortunate as to remember his name, and that of the city where he inhabited. He departed therefore immediately for *Magrebi*, carrying with him his candleſtick, which he lighted every night, and by that means furniſhed

himſelf with what was neceſſary on the road, without being obliged to implore the aſſiſtance and compaſſion of the faithful. When he arrived at *Magrebi*, his firſt care was to enquire in what houſe, or in what convent *Abounadar* lodged; he was ſo well known, that every body told him his habitation. He repaired thither directly, and found fifty porters who kept the gate of his houſe, having each a ſtaff with a head of gold in their hands: The court of this palace was filled with ſlaves and domeſtics; in fine, the reſidence of a prince could not expoſe to view greater magnificence.—*Abdallah*, ſtruck with aſtoniſhment and admiration, feared to proceed. Certainly, thought he, I explained myſelf wrong, or thoſe to whom I addreſſed myſelf, deſigned to make a jeſt of me, becauſe I was a ſtranger. This is not the habitation of a Derviſe; it is that of a King. —He was in this embarraſſment, when a man approached him, and ſaid to him, "Abdallah, *thou art welcome*; *my maſter*, Abounadar, *has long expected thee*." He then conducted him to an agreeable and magnificent pavilion, where the Deviſe was ſeated. *Abdallah*, ſtruck with the

riches which he beheld on all ſides, would have proſtrated himſelf at his feet, but *Abounadar* prevented him, and interrupted him, when he would have made a merit of the candleſtick, which he preſented to him.

" Thou art but an ungrateful wretch, (ſaid he to him) doſt thou imagine thou canſt impoſe upon me? I am not ignorant of any one of thy thoughts; and if thou hadſt known the value of this candleſtick, thou wouldſt never have brought it to me; I will make thee ſenſible of its true uſe."—Immediately he placed a light in each of its branches; and when the twelve Derviſes had turned round for ſome time, *Abounadar* gave each of them a blow with a cane, and in a moment they were converted into twelve heaps of ſequins, diamonds, and other precious ſtones. " This, ſaid he, is the proper uſe to be made of this marvellous candleſtick. As to me, I never deſired it, but to place it in my cabinet, as a Taliſman compoſed by a ſage whom I revere, and am pleaſed to expoſe it ſometimes to thoſe who come to viſit me: And, to prove to thee, added he, that curioſity was the

only occaſion of my ſearch for it, here are the keys of my magazines, open them, and thou ſhalt judge of my riches; thou ſhalt tell me whether the moſt inſatiable miſer would not be ſatisfied with them." *Abdallah* obeyed him, and examined twelve magazines of great extent, ſo full of all manner of riches, that he could not diſtinguiſh what merited his admiration moſt; they all deſerved it, and produced new deſires. The regret of having reſtored the candleſtick, and that of not having found out the uſe of it, pierced the heart of *Abdallah*.—*Abounadar* ſeemed not to perceive it: on the contrary, he loaded him with careſſes, kept him ſome days in his houſe, and commanded him to be treated as himſelf. When he was at the eve of the day which he had fixed for his departure, he ſaid to him, " *Abdallah*, my ſon, I believe, by what has happened to thee, thou art corrected of the frightful vice of ingratitude; however, I owe thee a mark of my affection, for having undertaken ſo long a journey, with a view of bringing me the thing I had deſired; thou may'ſt depart, I ſhall detain thee

no longer. Thou ſhalt find to-morrow, at the gate of my palace, one of my horſes to carry thee; I make thee a preſent of it, as well as of a ſlave who ſhall conduct thee to thy houſe; and two camels loaded with gold and jewels, which thou ſhalt chuſe thyſelf out of my treaſures." *Abdallah* ſaid to him all that a heart ſenſible to avarice would expreſs, when its paſſion was ſatisfied, and went to lie down till the morning arrived, which was fixed for his departure.

During the night he was ſtill agitated, without being able to think of any thing but the candleſtick, and what it had produced. "I had it, ſaid he, ſo long in my power; *Abounadar*, without me, had never been the poſſeſſor of it: What riſks did I not run in the ſubterraneous vault? Why does he now poſſeſs this treaſure of treaſures? Becauſe I had the probity, or rather the folly, to bring it back to him: He profits by my labour, and the danger I have incurred in ſo long a journey. And what does he give me in return? Two camels loaded with gold and jewels; in one moment the candleſtick will furniſh him with ten

times as much. It is *Abounadar* who is ungrateful: What wrong ſhall I do him in taking this candleſtick? None certainly; for he is rich: And what do I poſſeſs? Theſe ideas determined him, at length, to make all poſſible attempts to ſeize upon the candleſtick. The thing was not difficult, *Abounadar* having truſted him with the keys of his magazines. He knew where the candleſtick was placed; he ſeized upon it, hid it in the bottom of one of the ſacks, which he filled with pieces of gold and other riches which he was allowed to take, and loaded it, as well as the reſt, upon his camels. He had no other eagerneſs now than for his departure; and after having haſtily bid adieu to the generous *Abounadar*, he delivered him his keys, and departed with his horſe, and ſlave, and two camels.

When he was ſome days journey from *Balſora*, he ſold his ſlave, reſolving not to have a witneſs of his former poverty, nor of the ſource of his preſent riches. He bought another, and arrived without any obſtacle at his mother's, whom he would ſcarce look upon, ſo much was

he taken up with his treaſure. His firſt care was to place the loads of his camels and the candleſtick in the moſt private room of the houſe; and, in his impatience to feed his eyes with his great opulence, he placed lights immediately in the candleſtick: The twelve Derviſes appearing, he gave each of them a blow with a cane with all his ſtrength, leſt he ſhould be failing in the laws of the taliſman: but he had not remarked, that *Abounadar*, when he ſtruck them, had the cane in his left hand. *Abdallah*, by a natural motion, made uſe of his right; and the Derviſes, inſtead of becoming heaps of riches, immediately drew from beneath their robes each a formidable club, with which they ſtruck him ſo hard and ſo long, that they left him almoſt dead, and diſappeared, carrying with them all his treaſures, the camels, the horſe, the ſlave, and the candleſtick.

Thus was *Abdallah* puniſhed by poverty, and almoſt death, for his unreaſonable ambitions which perhaps might have been pardonable, if it had not been accompanied by an ingratitude as wicked as it was audacious, ſince he had not ſo

much as the reſource of being able to conceal his perfidies from the too piercing eyes of his benefactor.

THE DUTIFUL SON.

AS ſome Chriſtian captives at *Algiers*, who had been ranſomed, were going to be diſcharged, the cruizers brought in a *Swediſh* veſſel. Among the crew was the father of one of thoſe captives. The ſon ſoon made himſelf known to the father, and embraced him with great tenderneſs; but their unhappineſs to meet in that place was grievous to both. The young man conſidering that the ſlavery his father was going into would inevitably put an end to his life, requeſted that his father might be ſent home, and himſelf detained in his room; which the *Moors* readily granted. How rare are ſuch ſons!

THE COMICAL REVENGE.

A Ship called the *Dorothy*, commanded by Capt. *Thwaits*, called at *Atcheen* for refreſhments, in her way from *England* to *Bengal*, and two *Engliſh* gentlemen reſiding then at *Atcheen*, went on board to furniſh themſelves with what *European* neceſſaries they had occaſion for; and amongſt other things, they bought ſome *Norwich* ſtuffs for clothes, and there being no *Engliſh* taylor to be had, they employed a *Surat* taylor, who kept a ſhop on the *Bazaar*, or great Market-place, and had generally half a dozen, or half a ſcore workmen to ſew in his ſhop.

It was an old elephant's cuſtom to reach in his trunk at doors or windows, as he paſſed along the ſide of a ſtreet, begging decayed fruits or roots, which the inhabitants generally gave him.

As he was one morning going to the river to be waſhed, with his *carnack*, or

rider on his back, he chanced to put his trunk in at the taylor's window, who was buſy in making the gentlemen's clothes, and the taylor pricked him with his needle, inſtead of giving an alms, as the elephant expected.

The elephant ſeemed to take no notice of the affront, but went calmly on to the river, and was waſhed, and being done with waſhing, troubled the water with one of his fore-feet, and then ſucked a good quantity of that dirty water into his trunk, and paſſing unconcernedly along the ſame ſide of the ſtreet where the taylor's ſhop was, he put his trunk in at the window, and blew his noſe on the taylor with ſuch a force and quantity of water, that the poor taylor and his life-guards, were blown off the table where they wrought on, almoſt frightned out of their ſenſes; but the *Engliſh* gentlemen had their clothes ſpoiled by the elephant's comical, but innocent revenge.

THE VISION OF ALMET.

Fortune her gifts may variouſly diſpoſe ;
And theſe be happy call'd, unhappy thoſe :
But Heav'ns juſt balance equal will appear,
While thoſe are plac'd in Hope, and theſe in Fear.
POPE.

ALMET, the Derviſe, who watched the ſacred lamp in the ſepulchre of the Prophet, as he one day roſe up from the devotions of the morning, which he had performed at the gate of the Temple, with his body turned towards the Eaſt, and his forehead upon the earth, he ſaw before him a man in ſplendid apparel, attended by a long retinue, who gazed ſtedfaſtly on him, with a look of mournful complacency, and ſeemed deſirous to ſpeak, but unwilling to offend.

The Derviſe, after a ſhort ſilence, advanced, and ſaluted him with the calm dignity which independence confers upon humility, requeſted that he would reveal his purpoſe.

" *Almet*," ſaid the ſtranger, " thou ſeeſt before thee a man, whom the hand of Proſperity has overwhelmed with wretchedneſs. Whatever I once deſired as the means of happineſs, I now poſſeſs; but I am not yet happy, and therefore I deſpair. I regret the lapſe of time, becauſe it glides away without enjoyment; and as I expect nothing in the future but the vanities of the paſt, I do not wiſh that the future ſhould arrive. Yet I tremble leſt it ſhould be cut off; and my heart ſinks, when I anticipate the moment in which eternity ſhall cloſe over the vacuity of my life, like the ſeas upon the path of a ſhip, and leave no traces of my exiſtence more durable than the furrow which remains after the waves have united. If, in the treaſures of thy wiſdom, there is any precept to obtain felicity, vouchſafe it to me: for this purpoſe I am come; a purpoſe which I yet fear to reveal, leſt, like all the former, it ſhould be diſappointed."

Almet, liſtened with looks of aſtoniſhment and pity, to this complaint of a being, in whom reaſon was known to be a pledge of immortality: but the ſerenity

of his countenance ſoon returned; and ſtretching out his hands towards heaven, "Stranger," ſaid he, "the knowledge which I have received from the Prophet, I will communicate to thee.

"As I was ſitting once at the porch of the Temple, penſive and alone, mine eyes wandered among the multitude that was ſcattered before me; and while I remarked the warineſs and ſolicitude which was viſible in every countenance, I was ſuddenly ſtruck with a ſenſe of their condition. Wretched mortals, ſaid I, to what purpoſe are you buſy? If to produce happineſs, by whom is it enjoyed? Do the linens of *Egypt*, and the ſilks of *Perſia*, beſtow felicity on thoſe who wear them, equal to the wretchedneſs of yonder ſlaves, whom I ſee leading the camels that bring them? Is the fineneſs of the texture, or the ſplendor of the tints, regarded with delight by thoſe to whom cuſtom has rendered them familiar? Or, can the power of habit render others inſenſible of pain, who live only to traverſe the Deſert; a ſcene of dreadful uniformity, where a barren level is bounded only by the ho-

rizon; where no change of proſpect, nor variety of images, relieve the traveller from a ſenſe of toil and danger; of whirlwinds, which in a moment may bury him in the ſand; and of thirſt, which the wealthy have given half their poſſeſſions to allay? Do thoſe on whom hereditary diamonds ſparkle with unregarded luſtre, gain from the poſſeſſion what is loſt by the wretch who ſeeks them in the mine; who lives excluded from the common bounties of nature; to whom even the viciſſitude of day and night is not known; who ſighs in perpetual darkneſs, and whoſe life is one mournful alternative of inſenſibility and labour? If thoſe are not happy who poſſeſs, in proportion as thoſe are wretched who beſtow, how vain a dream is the life of man! And if there is indeed ſuch difference in the value of exiſtence, how ſhall we acquit of partiality the hand by which this difference has been made?

"While my thoughts thus multiplied, and my heart burnt within me, I became ſenſible of a ſudden influence from above. —The ſtreets and the crowds of *Mecca*

diſappeared. I found myſelf ſitting on the declivity of a mountain, and perceived at my right hand an angel, whom I knew to be *Azoran*, the Miniſter of Reproof. When I ſaw him I was afraid. I caſt my eyes upon the ground, and was about to deprecate his anger, when he commanded me to be ſilent.

'*Almet*,' ſaid he, 'thou haſt devoted thy life to meditation, that thy counſel might deliver ignorance from the mazes of error, and deter preſumption from the precipice of guilt; but the Book of Nature thou haſt read without underſtanding: it is again open before thee; look up, conſider it, and be wiſe.'

"I looked up, and beheld an incloſure, beautiful as the Garden of Paradiſe, but of a ſmall extent. Through the middle there was a green walk; at the end a wild deſert; and beyond impenetrable darkneſs. The walk was ſhaded with trees of every kind, that were covered at once with bloſſoms and fruit; innumerable birds were ſinging in the branches; the graſs was intermingled with flowers, which impregnated the breeze with fragrance, and painted the

path with beauty. On the one ſide flowed a gentle tranſparent ſtream, which was juſt heard to murmur over the golden ſands that ſparkled at the bottom; and on the others were walks and bowers, fountains, grottos and caſcades, which diverſified the ſcene with endleſs variety, but did not conceal the bounds.

" While I was gazing in a tranſport of delight and wonder on this enchanting ſpot, I perceived a man ſtealing along the walk, with a thoughtful and deliberate pace: his eyes were fixed on the earth, and his arms croſſed on his boſom; he ſometimes ſtarted as if a ſudden pang had ſeized him; his countenance expreſſed ſolicitude and terror; he looked round with a ſigh, and having gazed a moment on the deſert that lay before him, he ſeemed as if he wiſhed to ſtop, but was impelled forward by ſome inviſible power: His features, however, ſoon ſettled again into a calm melancholy; his eyes were again fixed on the ground, and he went on as before, with apparent reluctance, but without emotion. I was ſtruck with this appearance, and turning haſtily to the angel, was about to enquire,

what could produce ſuch infelicity in a being, ſurrounded with every object that could gratify every ſenſe; but he prevented my requeſt.

'The Book of Nature,' ſaid he, 'is before thee, look up, conſider it, and be wiſe.'

"I looked and beheld a valley between two mountains that were craggy and barren: On the path there was no verdure, and the mountains afforded no ſhade: the ſun burnt in the Zenith, and every ſpring was dried up: But the valley terminated in a country that was pleaſant and fertile, ſhaded with woods and adorned with buildings. At a ſecond view, I diſcovered a man in this valley, meagre indeed and naked, but his countenance was chearful, and his deportment active: He kept his eye fixed upon the country before him, and looked as if he would have run, but that he was reſtrained, as the other had been impelled, by ſome ſecret influence: Sometimes, indeed, I perceived a ſudden expreſſion of pain, and ſometimes he ſtepped ſhort as if his foot was pierced by the aſperities of the way, but the ſpright-

lineſs of his countenance inſtantly returned, and he paſſed forward without appearance of repining or complaint.

I turned again towards the angel, impatient to enquire from what ſecret ſource happineſs was derived, in a ſituation ſo different from that in which it might have been expected; but he again prevented my requeſt: 'Almet, ſaid he, remember what thou haſt ſeen, and let this memorial be written upon the tablet of thy heart. Remember, *Almet*, that the world, in which thou art placed, is but the road to another; and that happineſs depends not upon the path, but the end: The value of this period of thy exiſtence, is fixed by hope and fear. The wretch who wiſhed to linger in the garden, who looked round upon its limits with terror, was deſtitute of enjoyment, becauſe he was deſtitute of hope, and was perpetually tormented by the dread of loſing that which he did enjoy. The ſong of the birds had been repeated till it was not heard, and the flowers had ſo often recurred, that their beauty was not ſeen; the rivers glided by unnoticed, and he feared to lift his eye to the

proſpect, leſt he ſhould behold the waſte that circumſcribed it. But he that toiled through the valley was happy, becauſe he looked forward with hope. Thus, to the ſojourner upon earth, it is of little moment, whether the path he treads be ſtrewed with flowers or with thorns, if he perceive himſelf to approach thoſe regions, in compariſon of which the thorns and the flowers of this wilderneſs loſe their diſtinction, and are both alike impotent to give pleaſure or pain.

'What then, has eternal wiſdom unequally diſtributed? That which can make every ſtation happy, and without which every ſtation much be wretched, is acquired by virtue; and virtue is poſſible to all. Remember, *Almet*, the viſion which thou haſt ſeen; and let my words be written on the tablet of thy heart, that thou may'ſt direct the wanderer to happineſs, and juſtify God to man.'

While the voice of *Azoran* was yet ſounding in my ear, the proſpect vaniſhed from before me, and I found myſelf again ſitting at the porch of the temple. The ſun was gone down, the multitude was retired to reſt, and the ſolemn quiet

of midnight concurred with the reſolution of my doubts, to complete the tranquillity of my mind.

" Such, my ſon, was the viſion which the Prophet vouchſafed me, not for my ſake only, but for thine. Thou haſt not found felicity in temporal things; and therefore thou art diſappointed. Let not inſtruction be loſt upon thee; but go thy way, let thy flock clothe the naked, and thy table feed the hungry; deliver the poor from oppreſſion, and let thy converſation be above. Thus ſhall thou *rejoice in Hope*, and look forward to the end of life, as the conſummation of thy felicity."

Almet, in whoſe breaſt devotion kindled as he ſpake, returned into the Temple, and the ſtranger departed in peace.

NO LIFE PLEASING TO GOD, THAT IS NOT USEFUL TO MAN.

Thus God and Nature link'd the gen'ral frame,
And bade Self-love and Social be the ſame.

POPE.

IT pleaſed the mighty ſovereign *Abbas Caraſcan*, from whom the Kings of the earth derive honour and dominion, to ſet *Mirza* his ſervant over the province of *Tauris*. In the hand of *Mirza*, the balance of diſtribution was ſplendid and impartiality; and under his adminiſtration the weak were protected, the learned received honour, and the diligent became rich: *Mirza*, therefore, was beheld by every eye with complacency, while every tongue pronounced bleſſings on his head. But it was obſerved that he derived no joys from the benefits which he diffuſed, he became penſive and melancholy; he ſpent his leiſure in ſolitude; in his palace he ſat motionleſs upon a ſofa; and when he went out, his walk was ſlow, and his eyes were fixed upon the ground: He applied to

the buſineſs of ſtate with reluctance; and reſolved to relinquiſh the toils of government, of which he could no longer enjoy the reward.

He therefore obtained permiſſion to approach the throne of his Sovereign; and being aſked what was his requeſt, he made this reply.

"May the Lord of the World forgive the ſlave whom he hath honoured, if *Mirza* preſume again to lay the bounty of *Abbas* at his feet. Thou has given me the dominion of a country, fruitful as the gardens of *Damaſcus*; and of a city, glorious above all others, except that only which reflects the ſplendor of thy preſence. But the longeſt life is a period ſcarce ſufficient to prepare for death: All other buſineſs is vain and trivial, as the toil of emmits in the path of the traveller, under whoſe feet they periſh for ever; and all enjoyment is unſubſtantial and evaneſcent, as the colours of the bow that appear in the interval of a ſtorm. Suffer me, therefore, to prepare for the approach of eternity; let me give up my ſoul to meditation; let ſolitude aud ſilence acquaint me with

the myſteries of devotion; let me forget the world, and by the world be forgotten, till the moment arrives in which the veil of eternity ſhall fall, and I ſhall be found at the bar of the Almighty." *Mirza* then bowed himſelf to the earth, and ſtood ſilent.

By the command of *Abbas* it is recorded, that at theſe words he trembled upon that throne, at the footſtool of which the world pays homage: He looked round upon his nobles; but every countenance was pale, and every eye was upon the earth. No man opened his mouth; and the King firſt broke ſilence, after it had continued near an hour.

"*Mirza*, terror and doubt are come upon me: I am alarmed, as a man who ſuddenly perceives that he is near the brink of a precipice, and is urged forward by an irreſiſtible force; but yet I know not whether my danger is a reality or a dream. I am as thou art a reptile on the earth; my life is a moment; and eternity, in which days, and years, and ages are nothing, eternity is before me, for which I ſhould alſo prepare: But by whom then muſt the Faithful be go-

verned? By thoſe only, who have no fear of judgment? By thoſe alone whoſe life is brutal, becauſe, like brutes, they do not conſider that they ſhould die? —Or who, indeed, are the Faithful?— Are the buſy multitudes that croud the city, in a ſtate of perdition? And is the cell of the Derviſe alone the gate of paradiſe? To all, the life of a Derviſe is not poſſible: To all, therefore, it connot be a duty. Depart to the houſe which has in the city been prepared for thy reſidence; I ſhall meditate the reaſon of thy requeſt; and may He who illuminates the mind of the humble, enable me to determine with wiſdom!"

Mirza departed; and on the third day, having received no commands, he again requeſted an audience, and it was granted. When he entered the royal preſence, his countenance appeared more chearful; he drew a letter from his boſom, and having kiſſed it, he preſented it with his right-hand.

"My lord, ſaid he, I have learned by this letter, which I received from *Coſrou* the Iman, who now ſtands before thee, in what manner life may be beſt

improved. I am enabled to look back with pleaſure, and forward with hope; and I ſhall now rejoice ſtill to be the ſhadow of thy power at *Tauris*, and to keep thoſe honours which I ſo lately wiſhed to reſign."—The king, who had liſtened to *Mirza* with a mixture of ſurprize and curioſity, immediately gave the letter to *Coſrou*, and commanded that it ſhould be read The eyes of the court were at once turned on the hoary ſage, whoſe countenance was ſuffuſed with an honeſt bluſh; and it was not without ſome heſitation that he read theſe words.

"To *Mirza*, whom the wiſdom of *Abbas* our mighty lord has honoured with dominion, be everlaſting health? When I heard thy purpoſe to withdraw the bleſſings of thy government from the thouſands of *Tauris*, my heart was wounded with the arrow of affliction, and my eyes became dim with ſorrow. But who ſhall ſpeak before the king, when he is troubled? And who ſhall boaſt of knowledge, when he is diſtreſſed by doubt? To thee I will relate the events of my youth, which thou haſt renewed before me; and thoſe truths which they

taught me, may the Prophet multiply to thee.

" Under the inſtruction of the phyſician *Alnazer*, I obtained an early knowledge of his art. To thoſe who were ſmitten with diſeaſes, I could adminſter plants, which the ſun had impregnated with the ſpirit of health. But the ſcenes of pain, languor, and mortality, which were perpetually riſing before me, made me often tremble for myſelf. I ſaw the grave open at my feet: I determined, therefore, to contemplate only the regions beyond it, and to deſpiſe every acquiſition which I could not keep. I conceived an opinion, that as there was no merit but a voluntary poverty, and ſilent meditation, thoſe who deſired money were not proper objects of bounty; therefore money was deſpiſed. I buried mine in the earth; and renouncing ſociety, I wandered into a wild and ſequeſtered part of the country; my dwelling was a cave by the ſide of a hill; I drank the running water from the ſpring, and eat ſuch fruits and herbs as I could find. To increaſe the auſterity of my life, I frequently watched all night, ſitting at the entrance

of the cave with my face to the eaſt, reſigning myſelf to the ſecret influences of the Prophet, and expecting illumination from above. One morning after my nocturnal vigil, juſt as I perceived the horizon glow at the approach of the ſun, the power of ſleep became irreſiſtible, and I ſunk under it. I imagined myſelf ſtill ſitting at the entrance of my cell; that the dawn increaſed, and that as I looked earneſtly for the firſt beam of day, a dark ſpot appeared to intercept it. I perceived that it was in motion; it increaſed in ſize as it drew near, and at length I diſcovered it to be an eagle. I ſtill kept my eye fixed ſtedfaſtly upon it. and ſaw it alight at a ſmall diſtance, where I now diſcried a fox, whoſe two fore-legs appeared to be broken. Before this fox the eagle laid part of a kid, which it had brought in its talons, and diſappeared. When I awaked, I laid my fore-head upon the ground, and bleſſed the Prophet for the inſtruction of the morning, I reviewed my dream, and ſaid thus to myſelf, "*Coſrou*, thou haſt done well to renounce the tumult, the buſineſs, and the vanities of life;

but thou haſt as yet only done it in part: Thou art ſtill every day buſied in the ſearch of food; thy mind is not wholly at reſt, neither is thy truſt in Providence complete. What art thou taught by this viſion? If thou haſt ſeen an eagle commiſſioned by Heaven to feed a fox that is lame, ſhall not the hand of Heaven alſo ſupply thee with food, when that which prevents thee from procuring it to thyſelf, is not neceſſity, but devotion? I was now ſo confident of a miraculous ſupply, that I neglected to walk out for my repaſt, which, after the firſt day, I expected with an impatience that left me little power of attending to any other object: This impatience, however, I laboured to ſuppreſs, and perſiſted in my reſolution; but my eyes at length began to fail me, and my knees ſmote each other: I threw myſelf backward, and hoped my weakneſs would ſoon increaſe to inſenſibility. But I was ſuddenly rouſed by the voice of an inviſible being, who pronounced theſe words: "*Coſrou*, I am the angel who, by the command of the Almighty, have regiſtered the thoughts of thy heart, which I am now commiſ-

ſioned to reprove. Whilſt thou waſt attempting to become wiſe above that which is revealed, thy folly has perverted the inſtructions which were vouchſafed to thee. Art thou diſabled as the fox? Haſt thou not rather the powers of the eagle? Ariſe, let the eagle be the object of thy emulation. To pain and ſickneſs be thou again the meſſenger of eaſe and health. Virtue is not reſt but action. If thou doſt good to man, as an evidence of thy love to God, thy virtue will be exalted from moral to divine; and that happineſs, which is the pledge of Paradiſe, will be thy reward upon earth."

"At theſe words I was not leſs aſtoniſhed than if a mountain had been overturned at my feet. I humbled myſelf in the duſt; I returned to the city; I dug up my treaſure: I was liberal, yet I became rich. My ſkill in reſtoring health to the body, gave me frequent opportunities of curing the diſeaſes of the ſoul, I put on the ſacred veſtments; I grew eminent beyond my merit; and it was the pleaſure of the king that I ſhould ſtand before him. Now, therefore be not offended; I boaſt of no knowledge

that I have not received: As the ſands of the deſart drink up the drops of rain, or the dew of the morning; ſo do I alſo, who am but duſt, imbibe the inſtructions of the Prophet. Believe then, that it is he who tells thee, all knowledge is prophane which terminates in thyſelf; and by a life waſted in ſpeculation, little even of this can be gained. When the gates of Paradiſe are thrown open before thee, thy mind ſhall be irradiated in a moment; here thou canſt little more than pile error upon error; there thou ſhalt build truth upon truth. Wait, therefore, for the glorious viſion; and in the mean time emulate the eagle. Much is in thy power; and, therefore, much is expected of thee. Though the Almighty only can give virtue; yet, as a prince, thou mayeſt ſtimulate thoſe to beneficence, who act from no higher motive than immediate intereſt; thou canſt not produce the principle, but mayeſt enforce the practice. The relief of the poor is equal, whether they receive it from oſtentation, or charity; and the effect of example is the ſame, whether it be intended to obtain the favour of God or

man. Let thy virtue be thus diffuſed; and if thou believeſt with reverence, thou ſhalt be accepted above. Farewel. May the ſmile of *Him* who reſides in the Heaven of Heavens be upon thee! And againſt thy name in the volume of *His* will, may happineſs be written!"

The king, whoſe doubts, like thoſe of *Mirza*, were now removed, looked up with a ſmile that communicated the joy of his mind. He diſmiſſed the prince to his government; and commanded theſe events to be recorded, to the end that poſterity may know, "That no life is pleaſing to God, but that which is uſeful to mankind!"

THE WAY TO GROW RICH.

COSMO *de Medicis*, Grand Duke of *Tuſcany*, concerning whom, on account of his prodigious wealth, 'twas rumoured, that he had the art of tranſmutation. A noble *Venetian*, who, tho' he had but a ſmall fortune, was extremely well recommended to his Highneſs,

(and, by his polite behaviour, added daily to his credit in that court) one day fairly put the queſtion, and aſk'd the duke if he had the philoſopher's ſtone or not? My friend, ſaid the duke, I have; and becauſe I have a regard for you, I will give you the receipt in few words. *I never bid another do that which I can do myſelf; I never put off till to-morrow what may be done to-day; nor do I ever think any matter ſo trivial as not to deſerve notice.* The *Venetian* thanked his Serene Highneſs for his ſecret: and by obſerving his rules, acquired a great eſtate. How well ſhould I be pleaſed, if not a few, of my readers ſhould do the like by obſerving mine!

THE END.

Elizebeth Parsons

Draycott